Redjang-Lampong OD12
Batak OF7
Makassar OG6
Sumbawa OF18
Flores OF9

[151 cont.]

R-L 212 one of the three. The Redjang who, as is known, inhabit the northern part of Palembang, use bamboo laths as writing material, on which they make the letters with a rentjong, a kind of dagger, from which the writing gets its name, satra rentjong. Satra, a word that occurs in Kawi and is used in Balinese in the form sastra, is the Sanskrit cástra = writing, book. In the archipelago this satra or sastra is synonymous with tulisan, "something which has been written," thus not only writing, but also script. Satra rentjong, therefore, could be translated as dagger-script and understood like our term, pencil-script.

Besides the actual Redjang, this script is also used in the lowlands of Palembang, in the Rawas division, in Pasemah, and in the Jambi Highlands, particularly in Korintji, although modified somewhat there. We have mentioned the Lampong alphabetic writing, used, as the name indicates, in the Lampong districts. It is very similar to the rentjong writing and is scratched on bamboo or written on paper. The writing of the Batak differs B 212 787 in many respects from the alphabets of southern Sumatra; the former is more rounded, the latter more angular. The writing materials of the Batak are again bamboo tubes and tree bark soaked in rice water (2). The divining tablets are written

2. Van der Tuuk, Bataksch woordenboek, see alim.

principally on tree bark, which is folded together [152] to make a book and then bears the name pustaka or lopyan. S F M 212

The Dajak, as has been said, have no alphabetic writing; it is otherwise, however, on south Celebes. The Makassarese and Buginese there each write with their own alphabetic writing, but one is essentially like the other. Besides a few minor deviations, the former has four more letters than the latter, namely, the compound nka, mpa, nra, and nc. The lontar palm leaf formerly served generally as writing material; hence, writing is called lontarǎ. In a modified form the Buginese

Makassar 066
Flores 0F9
Sumbawa 0F18
Philippines 0A1
Javanese 0E5

S F MK 212 [152 cont.] alphabetic is found on Bima, eastern Sumbawa, and on western and southern Flores, brought by Buginese colonists.

Finally, there are some tribes in the Philippines who have alphabetic writing, the Bisaya, Tagalog, etc., but whose script has almost entirely been replaced by Latin characters (1).

P 212

1. Holle, Tabel van Oud en Nieuw Indische Alphabetten [Table of Ancient and Modern Malayan Alphabets], p. 39 ff.

J I 212 114 These are the alphabets existing today. Alphabetic writing, however, has not always been used in the present form. The script formerly used, especially on Java, differs considerably from that used today. This old script has become known from the many inscriptions on stone and metal that are found everywhere on Java, Sumatra, and even on Borneo. The text of these inscriptions is Old Javanese or Kawi, then more or less Sanskrit. Raffles gave his attention to the inscriptions and depicted some of them in his great work on Java. Their accuracy leaves much to be desired, however, and the explanations of them given by scholars who, lacking sufficient knowledge of the language, had to rely on information from so-called Javanese experts have little value. In 1843 the Society for Arts and Sciences [Genootschap voor Kunsten en Wetenschappen] of Batavia planned to assemble for faithful copying in a Corpus inscriptionum Javanorum" all the available inscriptions on Java, but this plan fell through. [153] Fortunately, there was a young German, Friedrich, who was taken with this idea. After having applied himself to the study of the Sanskrit languages at Bonn and Berlin, he signed up as a soldier in the colonial army as the only way open to him to get into Java and to satisfy his desire to undertake scientific investigations. His knowledge soon became known and appreciated in the Indies, and he was appointed assistant librarian of the above-mentioned society, in which capacity he gloriously accomplished various scientific

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551 I asked about personal names and found that the suku name is not used as a personal family name. What they do is the same as the Scandinavians and Arabs and old Jews. They indeed usually employ only their own names preceded by their Christian names, if any. But if asked, they will also give their father's name after their own name. Thus my assistant is Migo. His church name is Adrianus. His father's name was Pega. Usually he calls himself Adrianus Migo, but if pressed he will say Adrianus Migo Pega. The same holds for the kapitan, who is Mani and whose father was Api. The giri tumba is Raki, and his father Dura. Thus in full, Migo is Adrianus (Church) Migo Pega of suku Odja. They
197 said that no one in the kampong could speak Dutch, and perhaps only a little more than ten per cent could speak Malay. There is one man
● [212] (Bapa Ketjil of Aiutu, an old man who chews betel and has almost no teeth) who can write in the Ende script. They call it tulisan lontar. They say that in Ende town alone it is well known, but outside of the town it is rare.

595 The wife of the Controleur says that the
183 Radja of Manggarai is a Catholic, although he has two wives. This is a nice problem. The former Radja of Lio was brought back from exile by the Japanese during the war. Later he was executed by the Dutch because he murdered so many Dutch, Australians, etc. But he also killed many children for the fertility of the rice fields. Nevertheless, he was a Catholic. The Radja of Sikka has had several wives, even at the same time, and many concubines. At one time he had a Mohammedan wife and also a Mohammedan concubine. Each time he confesses and reenters the mother Church, to the rejoicing of the priests.
793 The priests here are evidently worse than death
178 for the old adat, much worse than the Protestants
797 in Ambon, and the people are scared of them, for

000 We trols this atomism.

124 The next day we went to the kampong, stopping
212 at Mudakaputu, and Watuwiti, and other places on
115 the way. These all seemed less good than Wailolong. For example, Riangkamië had only two suku; others had none or only one korke, etc. At Leloba, the guru had another guru with him, and said that we must use him as he was not so good at writing. Then I asked about whether or not it might not be a good idea to use an assistant who lives in Wailolong, but they said nobody there can write well because most of them have attended only three grades of schooling. Then we went to the district chief, the kakang, who was formerly in Boschwesen, and who is a man with good authority. He said he would order the Wailolong folk to help and would put at my disposal a lad from Wailolong. Also, he said he would order them to let us use one of the rumah pemuda, or boys' houses, in Wailolong. We talked at length about the situation and it seems that there are really no people in Wailolong who are able to write well.

773 We talked about the way the old stories are
178 dying out and the young people won't listen any
872 more. The guru Roy and a few old men only are the ones who know very much. The guru is the best, and he knows all of the ancestors back for nineteen generations. He also complained about how the schools do not have books about Indonesia and the local affairs, but rather about Europe, which the children cannot understand.

632 We had taken in the jeep a lot of kepala suku
622 and kepala kampong of Wailolong to the kakang
693 where they were to have a case hearing. It is
614 evidently a case concerned with marriage. The kepala suku are clearly old style fellows. Several
[30] of the old men had long hair and necklaces and one had a tattoo on his chest. The kakang gave a
614 speech ordering them to help us. Then we went to

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622 the Bapa ketjil. I might never have found this
693 out if I hadn't seen him dressed in adat cos-
624 tume coming into an adat meeting for a case hearing. His younger brother is the administrative kepala kampong. (The kapitan says
[565] that if the kepala kampong did not come from
[212] nobility the people would not follow him, and so I can see that they choose a man of the adat kepala kampong or ata nggaëh nua family for the administrative kepala kampong and in addition one who can read and write. Then they can keep the old man in the adat post.) Maybe there are cases of one man being both.
624 Thus in the kampong there are really five adat
622 officers: the ata nggaëh nua, the mosa laki
632 mere, the giri tumba, the ndeto au, and the
693 sikesani. The administrative ones are the kepala kampong and the oro kuni. The same pattern holds for the district. The kapitan is the administrative man, and then the mosa laki mere bësar acts as adat chief. This might be the same man, I suppose. Then they have the other big mosa laki.

The adat case came up at noon, and coming to it were the Big Four (here the Kampong Four too), the kepala kampong, the ata nggaëh nua, and the kapitan. The chairman and judge, the mosa laki mere, as well as others (e.g., the kapitan), could ask questions and keep things in line. The kepala kampong must be present too (evidently both kinds of kepala kampong). This case was one concerned with marriage. I must ask later what it was.

Kattenburg got some material on administration. Theoretically, the adat chiefs are supposed to be used for administrative posts by the government. But they are rarely so used evidently, and this causes the dual system: adat and administration. They may coincide at any point. Generally, I think that

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665 The thought of a political career is absolutely absent. No one has it, not even the guru.

204 The one local paper, the mission bi-weekly
203 "Bentara" (herald), is received by only one
•212 guru in Leloba and two guru in Wailolong. It is read by perhaps ten other individuals in each place. It is very important, as it is the only paper here. The people are now in the habit of asking the guru what is in the paper. Thus the word of mouth is the main vehicle, but the feeble paper is an important item. The only books here are school books and religious books. Adults read only the latter, and not for fun. However, they love stories, and he is sure that a library would be deluged with readers. Literate adults over thirty or forty are rare. Younger people are mostly literate. There is
[207] no radio here at all.

582 There have been no changes in the marriage
593 system to speak of in the last half century.
858 Roy says there have been few changes in the
888 family either. I tried to ask if the children are less respectful or obedient now, but he said no. I tried to get this by the religious conflict, but he is adamant that it never split up families. Even here there was never a loss of respect for the elders, even though they were pagans and the children were Christians. And the elders, although their hearts were sick, never tried to force their children to follow them. They were just not violent. There was never a case of disowning. He said a parent would be ashamed forever if he had done so, and indeed it was quite unthinkable. They love children so much that, though they might try to talk with them, if a child remained firm always a child would get its will. The parents would be ashamed of any open or loud conflict. They might have troubled hearts, but that's all. Although they might try reasoning with them, they would go no further.

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like the marinyo of Ambon. I asked what the secretary got, and he said cigarette money only. The pay is evidently very little.

Correction: Although he says there is no case here now, he has found out that if the bride price is not paid, the children are of the suku of the mother. And the bride price must be paid at marriage. There is no post-marriage payment in order to get the children back. Thus there is real ambil anak here. The man remains a member of his own sib, and the wife a member of hers. Thus she assumes the "married woman" totem taboos of her own sib, not those of her husband's sib, as is the more usual thing.

I asked about the rumah berhala of Wolopeo. This group has a real house, and in it there are four ana deo, two in bad repair. There is one for each of the four suku. There are no other suku in the kampong. There are also plenty of belongings in the house. It is rather large, about twelve meters on a side. There are baskets and other objects therein. This old kampong is only one kilometer off the road in the hills at kilometer 17. I may go there one day. The four suku are Mbonggi (the kepala kampong is from this), Djo'bi, Soa, and Woro. The oldest suku is Mbonggi. There is also a grave-bone shrine here, of the suku Djo'bi.

The folk here are now mostly Catholic, but they do have an annual ancestor rite, and the Catholics attend too. The kampong Ratebedi, far off in the hills, has fewer Catholics, as is the case with the far off Bu'ube'i. The distant ones remain pagan longer.

Fifty years ago there was no school. It came in 1921. No one went to school before this. They were totally illiterate (this shows how recently the schools came in here). They were

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791 178 all pagans then,[1] and all parents of the present adults of about thirty or older were pagan. They were My assistant's father was.

872 [171] The lower school here consists of three grades. It is a mission school although the government evidently makes a contribution to it. In Ndona (seven kilometers by road, four kilometers across the hills, and the children walk there) there are eight grades. Until the present there is only one from here who has gone as far as class seven, and ten in class six. The school in Ndona is the highest level school around here (and perhaps in all Flores) except for the seminary. The eighth grade qualifies one for the job of guru.

There are two children here who go to school in Ende where there is a connecting or intermediate school and a middle school, I think.

[171] There are few Mohammedans here, and no Koran school. They must go to Ende for this.

871 185 178 Everyone here is very much in favor of education. Formerly, there was a bit of trouble with the oldsters who saw no sense (and I suspect did not like the mission tie-up) in such things. But now everyone wants his children to go to school. They are anxious to have both their girls and boys go to school, although they are perhaps a bit more interested in education for their boys. If a girl is clever, however, they want her to advance too.

888 ● 212 The children do show a bit of a superiority feeling toward the illiterate oldsters, but there is almost always a great show of respect. And the illiterate old folk are not ashamed. They are only farmers, anyway, they say.

798 872 178 When Catholicism came in first, there was much trouble, and the elders scolded hard. After the school came in, in 1921, there was no more trouble. They say and insist that the pagan elders make no trouble at all for the Catholic children

[1] [i.e., fifty years ago.--Analyst]

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000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] 787 [154] [156] [844] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about equally male and female. The dukun also get their call in dreams. However, the ones who are midwives learn from mothers.

463 438 335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

873 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they came in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except of course, Chinese and Savu. They say that they

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197 can speak Lio, but Lio people have a hard time to speak Ende, as the latter had difficult phonetics.

●212 Today eighty per cent of the population is literate.

203 Very few of the people here read, and the
204 only paper that comes here is the mission "Bentara." It is seen only by the kapitan, the assistant, and the guru. Others ask them what is in the news. If there were more papers, more would read. For the first time, the Information Office (Makassar) monthly "Pandji Negara" came here just now.

The only books here are religious books, and these have to be bought (prayer books). In
217 Ende, the mission has a library and there people can borrow, but no one here does. If they had a library here, plenty would borrow books, because they like stories.

204 The assistant is sad about the lack of newspapers. They would like the reading material they provide, he thinks.

212 As a rule, they do not even write letters, because very few of them ever leave. The Ende script is not used. Bapa Ketjil, for an unfathomable reason, got a man from Ende to teach him a little of this lontar script two years ago.

563 The Chinese family here speaks Chinese and
197 Ende. The man of the family also speaks Lio. The Savu learn to speak Ende fast, but they speak Savu at home.

185 The belief today is that everyone must have
212 literate children, but there is not much thought about foreign languages, except that they know that they now must have Malay. There
[207] is no radio here and few have ever heard one.
546 About once a year some of them happen to see a movie in Ndona or Ende, but the great majority of people here have never seen one.

Wa

533 871 In connection with special training for individuals, the only thing they can think of is that the children have flute lessons in school and learn to read notes.

● 212 In Wailolong fifty years ago only one person was literate.

191 212 Everyone here can speak the local language. Of the old folks, perhaps only one per cent can speak Indonesian. The younger people are learning it in school. No one here speaks Dutch. No one here speaks any other language. About fifty per cent of the population here can read and write. At the most perhaps ten persons read regularly or at least look at the mission paper. This is the only "reading matter" except for prayer books.

There is almost no writing done locally. Perhaps about ten people have at some time written or received a letter. One guru can read and write Arabic.

There is no special instruction given in reading and writing. There are no aliens, and hence no foreign languages used in the area. [207] There is no radio, and perhaps only the guru have ever seen movies.

178 412 262 There have been very few changes in the technology here introduced during the last fifty years. They are using shovels a bit, etc., but mainly the same old artifacts. In regard to food, there are a few changes. For example, there are new kinds of vegetables (in the old days they evidently had practically none), new varieties of bananas, etc. Evidently food was simple to the extreme in the old days.

286 323 000 The women spin and weave here, and this is perhaps the most important craft (in fact there is no doubt about it). There is no pottery (they buy such items from the few places where pottery is made). Recently, a few people have learned how to cook salt. There are about ten

651 Arriens said that he had heard this from the Radja as a big source of trouble now. I can imagine it. Their big trouble on this simple level, with the government, was only taxes (and for a few, jail). Thus, when freedom comes in, it means freedom from the Dutch burden, taxes. [622] Anyway, I noted that the kapitan, as usual [554] when in trouble, had called the giri tumba and the big ata ngga'eh nua (Bapa Ketjil) to come to his house in full adat dress. This underlines again the point that real prestige is in these old adat chiefs. They are the ones to call upon when a real decision has to be made. And there sat the malcontents, about to face the adat chiefs.

114 In Ndona, as I waited for the assistant to get the dukun from the hills, I sat in the jeep and read Bruine's[1] report on Lio, which was very 123 appropriate. As church got out, there gathered about at least twenty men and boys, and the latter hung over me while I was reading or at least trying to read the book. They were astonished, and read aloud, when they saw words [212] like "mosa laki Ndona." And some of them could [515] read the Dutch. Overall was the smell of sweat and onions.

181 The last trick of the assistant was to ask 123 for my fountain pen so that he could look at it and think of me. These folk are easily the most greedy yet. I doubt that one could appeal to mere good spirit here.

114 I think I have finally located the Rea which Elbert and Körner[2] always refer to as Rea Ndona. 103 I think they mean the Ende coastal area. I know where Ndona is, but I now see in a map in the Bruine[1] report that Tanah Rea is the former name of the area in which Nangapanda is on the south coast. It stretched to the north coast of Flores.

000 Back in these hills, which I wish I could explore, there may well have been endocannibalism!

[1] [Probably the Controleur at Lio--Analyst]
[2] [See bibliography, cat. 113--Analyst]

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871 old people have been heard to say that they
185 wished they were young again so that they could go to school. "We didn't have these advantages in my day."

871 There is no trouble between the educated and
● 212 the uneducated. Until recently there was no
[578] conflict between the illiterate older people and the schooled young. Of course, they have only three grades anyway, but in all events they haven't had the problem of the stuck up children at all. There is no disobedience. There are still a few dalu and kepala kampongs who are illiterate, but this is becoming less and less so all the time. And they have assistants who help them.

The young do not teach the old here. The literacy campaign of the East Indonesian government failed here as everywhere. It started and then stopped. (Why learn to read when there is nothing to read? Why learn to write when no one writes? This is my interpretation.)

[787] The schools are run by the mission, but the
[658] government pays all of the expenses except for what the mission wants to give, for example, books. This is a system found all over Flores, I think. Mission schools are paid for by the government. The whole administration is carried out by the mission.

874 There is not a single person from here who
797 has gone to seminary. After the six grades the gurus go to OVO (Opleidingsschool voor Volksonderwijzers), a two year course at the mission in Ruteng. There is also a trade school at the Rutong mission. The trade school gurus must go to a two year course in Ende Ambachtsschool, in the mission there, after they have finished six grades. There is no other available special education.

614 The assistant worked until midnight getting information for the outline in Veol and Ndung,

We

614 and these are the keys to the stuff: wodja bakok are the same as lampang. The meaning is "white rice." Lampang means "stocks" wherein new slaves are put to keep them from running away. The totems newly inserted are:

[784]

lavo	mouse
kaba	buffalo
paku	a leafy vegetable
betu	a kind of mouse
pake	frog
peti	a kind of bird

614 764 784 756 178 Naked burial is called gilo. Note that this used to be a totem of the Pau va'u, and it was given up via a big feast in 1932. At the same time, the buffalo taboo of Pau (Pau therefore does have a food taboo, or rather it did), was given up too via the same feast. In regard to the naked burial, the people decided it was too much trouble, and I suppose they felt they might as well get rid of the buffalo taboo at the same time. To do this kind of thing a va'u must consult a mbako to see if it is all right. If so, they have the feast called kaba oke tjek'i ("buffalo removes the taboo").

nggevo red bean (different from the lusa)

531 622 I asked if it was right that the radja has no horns on his house as he is not a tuan tanah. They said yes. He has no relation with the land. But nowadays there is plenty of illegal use of the horns by non-tuan tanah.

782 It is true that an offering is always made at the vatu Veol before starting garden work. This is as Coolhaas says.

829 No one is able to draw a map of Flores and Indonesia and the world.

212 Fifty years ago (and even forty years ago) no

[See bibliography, cat. 113 -- Analyst]

We

212 one could read or write. In fact, this goes for all of Manggarai. Everyone here speaks
191 the local language. About fifty per cent of the people here speak Malay, and most of those who are not able to speak it are oldsters. No one can speak Dutch or English here.

212 Only those who have gone to school can read
204 and write. No one reads Bentara, a mission
797 paper (although the guru does). Two people read the sheet which the mission puts out for Manggarai. It is called Palita.

212 The only books here are religious books and song books (and books in the school?). Note: I saw many children with their school "tackle" hanging on a string around their necks. They wear them on their backs. They are a piece of chalk stuck in a bamboo, a ruler, and a bamboo with a wet cloth. These are for writing on slate.

[651] The children and other literates write in
[217] order to "keep books." Thus there are the "tax books" showing how much each person must pay in palm wine, etc., to the tuan tanah. These are written for him. All sorts of transactions are "recorded," e.g., prices, borrowing, gifts for such things as marriage feasts, etc. This is brand new. There is practically no other form of writing done here.

185 Everyone is eager to learn here. The only
191 language other than their own which is taught here is Malay, but in class four they are starting to learn Dutch, taught by the guru who was in a seminary for two years.

207 There are no radios here. Once a pastor in
546 1941 brought a movie projector here, and many people saw movies then. That's all.

412 There are many new tools here, for example,
178 shovels, drills, and axes. They are even able
415 to make some of these now. There is much more use of iron tools and utensils than was formerly the case.

Wa

624 Djurutulis (scribe)	475
614 Mandur	382
Guru sekolah (school teacher)	94
Mandur sekolah	313
Molang	616
Marang besar (prayer leader)	616
Marang besar	626
Radja tua (Lewodoreng) of Riang Epu Kohule	672

624 162 871 771 212 Examining the ranks by age, education, and religion, we find the following (and not all information is in yet; see letter to him):

(1) Of the 5 kelake suku, 1 is in his 30's, 3 are in their 50's, and 1 is in his 60's;
1 has finished 3 grades of school, 4 are illiterate;
1 is Catholic and 4 are pagan.

(2) Of the 13 kelake ama, 1 is in his 30's, and 4 are in their 40's, 5 are in their 50's, and 3 are in their 60's;
2 have finished 3 grades of schooling, 11 are illiterate;
2 are Catholic and 11 are pagan.

(3) Of the 3 kepala kampongs, 1 is in his 30's, 1 is in his 40's, and 1 is in his 50's;
2 have finished 3 grades of schooling, and 1 is illiterate;
all 3 are Catholic.

(4) The djurutulis is 36;
he has finished 3 grades of schooling;
and he is Catholic.

(5) The mandur is 40, illiterate, and Catholic.

(6) The guru sekolah is 30; he finished 8 grades

War

162 of schooling; and he is a Catholic.
624
891 (7) The mandur sekolah is 37; he finished 3 grades,
771 and he is Catholic.
212

(8) Molang is 48; he is illiterate, and pagan.

(9) Of the 2 marang besar, both are in their 40's;
1 has finished 3 grades, the other is illiterate;
1 is Catholic (!!), the other is pagan.

(10) The Radja tua of the Riang is 40, illiterate, and pagan.

(11) Of the 7 ne'a luka, 1 is in his 40's, 4 are in their 50's, 2 are in their 70's;
1 has finished 3 grades of schooling, 6 are illiterate;
1 is Catholic, 6 are pagan.

(12) Of the 5 tuno wudjo, their ages are 3, 4, 5, 6, 54; all are illiterate;
4 are Catholic (small childre); 1 is pagan.

Note the large percentage of offices still held by pagans. This is far out of proportion to the actual numbers involved in the local population.

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ROWOREKE

621 Sections are:
162

I.	Ae Uta	VII.	Nua Mere
II.	Ae Bou	VIII.	Bita
III.	Puu Djambu	IX.	Ae Mura
IV.	Kopo Edo	X.	Wolo Mere
V.	Pau Dari	XI.	Tana Ri
VI.	Rowo Reke Asal	XII.	Ndetu

We

Officers: Veol

	No.	Clan	Age	Religion	Education
162					
624 Tuan tanah	44	Veol	50	Pagan	Illiterate
Tuan panga lambar	44	Veol	50	Pagan	Illiterate
614 Tuan panga Rinteng	1	Veol	50	Pagan	Illiterate
771 Tuan panga Rundu	62	Veol	60	Pagan	Illiterate
●212 Tuan mbaru 1	1	Veol	50	Pagan	Illiterate
Tuan mbaru 2	44	Veol	50	Pagan	Illiterate
Tuan mbaru 3	127	Papang	50	Pagan	Illiterate
Tuan mbaru 4	122	Leko	60	Pagan	Illiterate
Tuan mbaru 5	80	Veol	35	Christian	Illiterate
Tuan mbaru 6	99	Veol	50	Pagan	Illiterate
Kepala kampong	1	Veol	50	Pagan	Illiterate

Officers: Ndung

Tuan tanah	193	Veol	60	Pagan	Illiterate
Tuan panga Rosong	168	Veol	30	Christian	Illiterate
Tuan panga Nggurus	193	Veol	60	Pagan	Illiterate
Tuan mbaru 7	304	Tjarep	30	Christian	Illiterate
Tuan mbaru 8	324	Senda	20?	Christian	Illiterate
Tuan mbaru 9	347	Leko	50	Pagan	Illiterate
Tuan mbaru 10	214	Veol	25	Pagan	Illiterate
Tuan mbaru 11	186	Veol	60	Pagan	Illiterate
Tuan mbaru 12	193	Veol	60	Pagan	Illiterate
Tuan mbaru 13	285	Leko	50	Pagan	Illiterate
Tuan mbaru 14	260	Manong	45	Pagan	Illiterate
Tuan mbaru 15	151	Veol	60	Christian	Illiterate
Kepala kampong	(Lives in Meler)				
Tuan panga Rosong (helper)	151	Veol	60	Christian	Illiterate

We

614 Size of Pangas: Veol: 25, 30, 37--62
592 Ndung: 36, 44-80

The houses are usually mixed as far as clans are concerned.

Polygyny: Veol (3 cases)

595
771 (Numbers refer to ages)
614
212 Case No. 1 50: 46, 45, 30, 25, 20, 20.
The 5th is Catholic, the others are pagan.
2 are of the same clan, the others from different clans.
1 is sekontun, 1 mangko pitu, 1 lampang, 1 dalu, and 2 gelarang.
All are illiterate.

Case No. 7 50: 46, 30
The 2d is a Catholic, the first pagan.
They are from different clans.
1 is mangko pitu, 1 dalu.
All are illiterate.

Case No. 12 45: 40, 40.
Both are pagan.
They come from different clans.
One is dalu, 1 gelarang.
All are illiterate.

Polygyny: Ndung (4 cases)

Case No. 27 50: 47, 30.
Both are pagan.
They are from different clans.
Both are gelarang.
All are illiterate.

5: Kennedy--432 E-5 (1949-1950) 1955 OB1 Indonesia
Flores OF9

We

595 771 614 212 Case No. 207 40: 37, 30, 25.
The 2d is a Catholic, the others are pagan.
All three are from different clans.
All are gelarang.
All are illiterate.

Case No. 235 30: 27, 30, 30.
The 1st is Catholic, the others pagan.
All three clans are different.
1 is mangko pitu, the others are gelarang.
The husband has finished three grades; the wives are illiterate.

[587] (Note: The 2d wife lives in another house with her children. Because the children are of the same clan as her present husband, and she is a widow, this is perhaps a case of levirate.)

Case No. 307 30: 25, 25.
Both wives and husband are Christian.
Both clans are different.
Both are gelarang.
The husband has finished 3 grades, the wives are illiterate.